THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"The golden words that good men have uttered, the examples they have set, live through all time; they pass into the thoughts and hearts of their successors, help them on the road of life, and often console them in the hour of death."—SMILES.

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FIRST PRESIDENCY ADDRESS GENERAL CONFERENCE.

AT the opening session of the eighty-third semi-annual conference, October 4th, 1912, Presidents Joseph F. Smith and Anthon H. Lund addressed the assembly. At the first session on Sunday, October 6th, President Charles W. Penrose also spoke. The following is a summary of their remarks:

President Joseph F. Smith was the first speaker. He said in part: I do not feel physically or mentally able to perform the duties devolving upon me except by the assistance of the Spirit of the Lord. I do not believe any man is able to perform his duties independently of the Lord. I think it the duty of all men, especially of those who are connected with the Church of Jesus Christ of Latter-day Saints to be humble and prayerful and submissive to the laws of the Lord. Those who are industrious and successful, however much disinclined they may be to acknowledge the hand of the Lord, will be compelled at some time to acknowledge His hand in their success.

President Smith said he felt gratified at being able to be present at the opening session of the eighty-third semi-annual conference, and compared the present strength of the Church with that of eighty-three years ago, when six persons organized the Church in New York. Those who held the unlearned boy, the Prophet Joseph Smith, in derision then, are beginning to learn somewhat of the doctrines taught by him and to understand them.

Evidences of a prosperous season are upon every hand. The yield of the field, orchard and farm has been bountiful, President Smith said. He expressed the hope that those who had such vast

quantities of these products would not become wasteful of them, and that they might not forget the Lord in their hour of prosperity.

President Smith commended the higher wisdom which, he declared, had actuated the executive powers of the United States government in refraining from sending armed forces to intervene in the Mexican situation. He said that doubtless by that action much bloodshed had been avoided, and that an expensive and long drawn out war had been avoided. He said he believed that the time would come when this government would intervene, not by war, but through peaceful means, just as it had in the cases of Hawaii, the Philippines, and other places that had been overrun with tyranny and cruelty. It is the mission of this government, the speaker said, to establish peace, and he expressed the hope that the time would soon come when the influence of the United States would be used in restoring peace to the distracted little republics in Central America, which break out in revolutions nearly every year.

President Smith expressed the hope that the Latter-day Saints would ever remain loyal in their hearts and souls to the principles of the Constitution of the United States, for it is through the working of those principles that they are blessed with liberty and safety. He said they should ever seek to elevate honorable men to positions of honor and duty among the people.

In closing, President Smith read the Ten Commandments and commented upon each of them, declaring in each instance that they are eternal, irrevocable, and as applicable to-day as when they were given to Moses on the mountain for the children of Israel. He also declared that the principles of the gospel are equally binding upon the people, since they were given by God. He admonished the saints to obey the commandments, and to live according to the laws of God.

President Anthon H. Lund was the other speaker at the opening session. Following along the remarks of President Smith concerning the irrevocability of the commandments and of the principles of the gospel, President Lund referred to the divinity of the writings in the Bible and the other standard works of the Church.

The things which were just read, the speaker declared, were given by God to Moses, His first scribe. They came down to the present time through several thousand years, and had been subject to various changes and translations, but still the people of this day are favored with having the word of the Lord given to them by the servants of the Lord. Not only are the Latter-day Saints favored by having the written word which has come down through the long ages, but having the written word which has been given through God's servants of the present day.

President Lund, in referring to the Bible, explained that it is

not one book, but a collection of books, written at various times and by different writers. While little in the way of written matter has reached this age from before the flood, the speaker said, still there is reference in the Bible to writings from before that time, giving evidence that the art was known and practiced.

Reference was made to the prophecies in both the Old and the New Testaments, which harmonize and which have been fulfilled, as being evidence of the divinity of the writings in the scriptures. The prophecies of Jesus have been fulfilled to a remarkable precision, President Lund said. Even prophecies which were made under what seemed the most impossible circumstances. When Jesus sat on the Mount of Olives He was moved to predict the entire destruction of Jerusalem, and said that not one stone of the temple should be left upon another. The city was powerful and proud, and it seemed there was no chance of that prophecy being fulfilled. It was fulfilled, however, and not stone of the temple was left in its place, and not one stone upon another.

The prophecies in the Bible which have been fulfilled prove that this book contains the word of God, the speaker continued. He referred to the article of faith of the Latter-day Saints which reads, "We believe the Bible to be the word of God, as far as it is translated correctly," and explained that this does not mean that the Latter-day Saints accept part of the Bible and reject the other, as is often supposed, but that it is merely the natural feeling to doubt the absolute correctness of the work of the men who have translated the Bible from the original into modern languages. There are so many versions, he said, of the scriptures and they differ so frequently and so essentially, that it would be impossible to accept them as containing the exact word of God. As evidence of the serious errors which have crept into the different translations, the speaker mentioned that in the English version where reference is made to the creation, it states that the earth was without form and void, which is in accordance with modern theories and teachings of science and philosophy. In the Swedish version it states emphatically that the earth was created out of nothing. It would be inconsistent, the speaker insisted, to accept both translations, and he asked who should decide which one, if either, to take literally. One professor has stated, President Lund said, that in one hundred and forty-nine verses of the English version he found two hundred and fifty-two errors, and another student of the Bible claims to have found seventy material mistakes in the gospel of St. Matthew.

"Under these circumstances," President Lund asserted, "it is no more than what might and should be expected of the Latter-day Saints, or any other people, to profess to believe the scriptures only in so far as they are translated correctly. If the original manuscripts were at hand, and were they in question instead of the translations, then the article of faith would read 'We believe the Bible, from lid to lid, contains the word of God.'"

God has permitted the Bible to come down to the present time, the speaker added, in such a shape, however, that it can still be understood. In mentioning the many mistakes said to have been found in the Bible, President Lund said that he personally did not know just what were and what were not mistakes. He did not look for mistakes, he said, but in his argument about them was merely upholding the belief of the Church and the statement which qualifies literal belief in the Bible.

President Lund then spoke of the necessity of having the word of the Lord. He told of the prophet Nephi, who secured the plates of Laban on leaving the old country to come to this, and said that he had continued to write down the word of God as he received it, and that the people of this day are favored with having those writings. While some of the writings of Nephi and other prophets told of in the Book of Mormon are more or less local, President Lund stated that they are valued at present, and could be applied in almost any day and at any place. Both the Bible and the Book of Mormon were written by men inspired by God, he said, and the Doctrine and Covenants forms a supplement to them both.

The speaker referred to the prophecies of the Prophet Joseph Smith and how literally they have been fulfilled. He spoke of the fact that many of them had been made long before the prophet could have known the great importance of the work which he did, and was to do. Those prophecies, he said, were given by inspiration.

In all the ages of the world when God has sent His servants out to teach, His warning has been that if people rejected it, it would be to their own injury, the speaker explained. If the people had hearkened to the prophet Jeremiah, he added, there would have been no need of that prophet's writing the book of Lamentations.

President Lund made short mention of the political unrest in the country and suggested that while the people want a change in present conditions, they should carefully consider whether or not the change which they anticipate would be a beneficial one. He referred to the change which France sought, and to the darkness into which that nation sprang because of the change which it made. He then contrasted with that the steadiness and the carefulness with which the English nation moved when tempted to make a similar change, and pointed out that the latter had succeeded well in its conservative methods. He expressed a hope that the people of this country in their restlessness and disturbance would be watchful in their actions and consider well the results before any radical steps were made.

President Charles W. Penrose was the first speaker at the morning session, Sunday, October 6th, 1912. Latter-day Saints are greatly blessed, he said, in having the privilege of attending the general conference of the Church. The instructions of President Joseph F. Smith at the opening session of the present conference

gave great joy to all who heard them. Those who were present at the session are to be congratulated in having heard the man whom the Lord has appointed to make known His mind and will to His people. It is a cause for thankfulness that the Lord revealed Himself to the boy Joseph Smith and established that marvelous work and a wonder which the Lord has set up in these last days. Every principle of the gospel of Jesus Christ has come not from the wisdom of men, but has been revealed directly from on high.

This basic principle should be remembered by Latter-day Saints. While other denominations are guided merely by the opinions of men on doctrinal points, this Church is guided by direct revelation. The Church is so organized that its members may look to the head for guidance and instruction. And in the various societies and associations that have been formed and through all the quorums of the Priesthood the word of the Lord may be received.

In that regard this Church is unique. God makes known His mind and will to His people through the proper channels and always by the inspiration of the Holy Ghost, the witness for the Father and the Son. The Comforter that Christ spoke of is with this Church and it is the privilege of every member of the Church to enjoy the guidance of the Holy Spirit. This influence pervades all the universe and proceeds from the Father throughout the cosmos; but in a particular sense the gift of the Holy Ghost is for those who have been baptised and have had hands laid upon their heads by those holding authority, and is the abiding witness to inspire and guide them through life. All who are thus in possession of the Holy Ghost see eye to eye in all things pertaining to the kingdom of God.

But it does not force itself upon men. It must be sought and cultivated. Harmony and union and concord and understanding, and knowledge are enjoyed measureably by the Latter-day Saints when they humble themselves and are willing to receive His word.

Jesus said "I came not to do my will but the will of Him who sent me." This is the spirit that will make Latter-day Saints ready to receive the impressions from on high and willing to do the will of God. This is one of the cardinal principles of the gospel. It is necessary that Latter-day Saints understand these things and cultivate this spirit, so that they may not stray into bye and forbidden paths. It was so in the generations immediately succeeding the advent of the Savior. Because men gave heed to seducing spirits spiritual darkness came and covered the earth. So with the Latter-day Saints. If the Spirit of the Lord is not cultivated they are liable to go astray. If they listen to the vagaries of men and speculative philosophy, miscalled science, as it is taught in many of the schools of the world, they will go astray.

There should be liberty in regard to essentials as well as liberty in regard to non-essentials, to the extent that "Every soul is free

to choose his life and what he'll be, for this eternal truth is given that God will force no man to heaven."

If a man rejects the truth he must take the consequences, but it is his liberty to reject if he desires. A man cannot be compelled to be baptized, but except he yield obedience to the word of the Lord he cannot lay claim to the blessings that are predicated upon obedience. Latter-day Saints should look to the Lord for guidance, so that they shall not be led astray.

"Union in essentials, liberty in non-essentials and charity in all things," is a good thought so far as it goes. It was spoken of religious affairs. Liberty in essentials, liberty in all things should be the thought, but the consequences will follow an abuse of liberty. In regard to what is called civil government there are essentials and non-essentials. We live in a government "of the people, by the people and for the people." That is true. It is true because the Constitution of the United States guarantees the liberty to the people to govern themselves by their chosen representatives.

Latter-day Saints should be charitable in all things; they should be firm for the truth and stand by it. The power of the Priesthood is to exhort and plead with and sometimes to rebuke, but not to force the human mind.

Latter-day Saints who go out and berate those who are their brethren instead of coming to them with love and charity are departing from the guidance of the Holy Spirit. When the President of this Church expresses an opinion, some are ready to deny him that right. If at any time he were to try to force his opinion on others, that would be a different thing. But that has never been done in the history of the Church. The man at the head of the Church has a right to point out what he thinks is the commendable thing in governmental policies, and all have the privilege to accept or reject that opinion. This right is guaranteed by the fundamental principles of government. The Constitution of the United States guarantees liberty and in itself provides for amendments; but amending the Constitution and tearing it to pieces are different things. Latter-day Saints should understand the principles of government and stand by the right in all things.—*Deseret News.*

RE-EDUCATE YOURSELF.

Wonderful transformations of personality may be accomplished by the re-education of the subconscious mind. Hitherto we have accepted most of our personal characteristics as inevitable or arbitrarily fixed. Many fine ideals are crushed out because of this supposition. It has often been thought wise to silence the deepest longings of the heart as a precaution against possible dis-

appointment. Sometimes one represses the desire to sing, to play music, to write in verse or prose, or to invent, simply because some suggestion, self-given or impressed by others, has convinced him that it is useless to try. Possibly there is no logical foundation for the adverse suggestion, which grows into a fixed habit of mind. It may have its inception in prejudice, ignorance, or even in fun. In reality, the latent power is within. Without faith, there can be no action. To doubt is to dam the channel of expression. A sense of humor is a very valuable possession, but one should never employ it to ridicule either one's own possibilities or the budding talents of another. A word of sincere appreciation might often prove the one thing necessary to inspire victory.

Those who are wise will plan their development along the line of their greatest aspirations, accepting desire as prophetic of fulfillment. While suggestions from others should be given consideration, they should never be permitted to repress one's inspirational tendencies. Our most creative power is engendered along the line of persistent desire.

Dare to restore the so-called illusions of youth. Though your hair is grey, cherish the vision of brighter, better days to come. Work persistently for the realization of new ideals. Remember that the re-education of the mind means a new lease of life. Put your creative will into action, and you will discover that your personality is subject to perpetual revision. One by one, old limitations may be overcome, and new powers attained. Do not accept any undesirable characteristic of your life as being your "nature." Your nature is plastic to the sovereign powers of your will.

Life viewed from this new standpoint will always possess a creative charm. There will be no looking back with regret to faded dreams. Every moment will be perfumed with fine hopes and noble aspirations. If you will fully impress your sub-conscious mind with the idea that your best attainments lie before you, that your future is an unbroken spiral of development, you will re-educate your mind to youthful quality and responsiveness.

Once this principle of perpetually seeking to cultivate life to a higher standard is realized, life will mean more than it has ever meant before. Time cannot drag heavily to one who understands and utilizes the power of constructive imagination. With this mental attitude, life is a fine art. Each day will have its own original charm when one has trained his mind to the creative fertility which becomes possible to all by earnest endeavor.

Do not wait for perfect environment before making a start. Commence with to-day's opportunities, and better ones will soon be revealed. A richer, happier mind as well as a more healthful and beautiful body can be organized. Have a program for rejuvenation and superior development each day, and practical results will be forthcoming. A clearly-defined vision will inspire successful action.—T. HARRY GAZE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 31, 1912.

EDITORIAL.

THE SPIRIT OF UNITY.

It is proverbial among all peoples that unity is a source of strength. This is alike true in the family, the church and the nation. The Latter-day Saints have always recognized the importance of this principle, and have given to the world many object lessons as to its marvellous power. While unity is always and everywhere a source of strength, in the Church of Christ it is an absolute necessity. It was positively enjoined by the Savior, who made it perfectly clear that without it the faith and labors of His disciples would not be fully acceptable to the Lord. Being of such vital importance, it is well worthy of our earnest study. All history, sacred as well as profane, will be found to establish the fact that where unity has prevailed among men and nations they have been strong and successful, while disunity has invariably proved to be a source of weakness and decay. Every Latter-day Saint should desire to have a true understanding of this principle, for it ought to be his highest aim to be one with God and with His Church and people, in mind and purpose.

All the works of God are characterized by perfect unity. The entire system of revealed truth is but the progressive development of an eternal plan. The gospel of Christ, as restored to the earth in these latter days, through the ministration of heavenly beings, is one in spirit and in principle with that taught in primitive times. The revelations received by the Prophet Joseph Smith and others associated with him in this dispensation are perfectly consistent with all the revelations given by God to man in former ages. They could not possibly be otherwise, for they have all come from the same Divine source. When the Savior was upon the earth, He taught His disciples that He was one with the Father, and He urged them to be one with each other. In the memorable prayer offered just before His betrayal, He asked that His disciples might become one, even as He and the Father are one. The Eternal Trinity, though separate and distinct in person, are one with each other in knowledge, mind and purpose. One Divine Spirit pervades the universe. Though there may be many distinct personages who have received a fulness of the same, yet, by virtue of that informing and unifying Spirit, they are eternally one.

Modern Christianity is made up of many different churches and of creeds and teachings that are essentially at variance with each other. Each has its own presiding and governing body, which adjudicates in religious matters and confers authority to administer in the same according to their several creeds or beliefs. As the minds and characters of men differ, so do their teachings. The result of all this is uncertainty and disunity. In the Church of Jesus Christ of Latter-day Saints conditions are entirely different. Possessing the true and everlasting gospel, as it has been revealed from heaven, together with the Spirit of God and the authority to speak and administer in His name, error and uncertainty cannot flourish here, for the Divine will is made clear by continuous revelation. The eternal purpose of God in the life and destiny of man has been fully revealed, and also the conditions on which we may secure membership and final exaltation in His celestial kingdom. The Divine Spirit, with its gifts and blessings as of old, bears witness that we have been received into the family of God, and is a perpetual source of light and guidance to all those obey the gospel.

The purpose of God in restoring the Priesthood and the gifts of the Spirit to the earth in these days is the same as it was in former times. The Apostle Paul, writing to the Church at Ephesus, says they were given "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith." Unity is therefore the ultimate goal of the Church of Christ, and every member of the same, who desires to keep pace with it and to enjoy the spirit of the gospel, should earnestly desire to do his part towards the accomplishment of this glorious purpose. It is our privilege and duty while on earth to obey the gospel and thereby qualify ourselves for citizenship in the celestial kingdom of our Heavenly Father. In every ward and branch of the Church there are opportunities for all to do good and to manifest their loyalty to God and the truth. We must all be tried and tested, and the process is not a future one, but is going on here and now, day by day. Disunity is unavoidable in the churches of the world, for they have all been founded and are controlled by men devoid of the inspiration and authority of God. Among the Latter-day Saints, however, there is no real ground for uncertainty or difference of opinion as to any essential matter of faith or duty, for the truth has been revealed directly from heaven and will continue to be revealed, as occasion may require. "He that doeth His will shall know of the doctrine" is the Divine promise, and it cannot fail of fulfillment.

The Latter-day Saints have therefore a solid basis for unity. As a Church they are characterized by that spirit to a greater extent than any other people of modern times. Even unfriendly critics have felt compelled to bear testimony to this striking fact. But the perfect ideal after which we are striving affords boundless

scope for continual improvement. Every member of the Church, who appreciates the gospel as it has been restored to the earth, and the peace and light and joy that it has brought to them, should endeavor to raise their lives to the high level of their privileges. Realizing their true dignity as saints and covenant children of the Most High—as heirs of the celestial kingdom—it is their duty to love and sustain each other, thereby proving themselves a source of strength and helping to advance the interests of their Father's kingdom. Their association in the different branches of the Church is at once an education and a test. Some see these facts clearly and manifest their loyalty to God by striving to conquer their selfish wishes and endeavoring to harmonize and co-operate with their brethren and sisters in upholding those who are placed in authority over them and in carrying out the instructions that are given them from time to time. This is the true attitude, and leads to that unity which is a source of strength and cannot fail to bring down the choicest blessings of heaven. It is the true spirit of the gospel, and those who possess it are numbered among the valiant ones who love God and His truth more than they love themselves. But there are some whose spiritual vision is not so clear and who fall an easy prey to the tempter. If they do not personally like those who are in authority over them, or cannot see that their way of doing things is for the best, they permit themselves to become indifferent and do little or nothing to advance the interests of the cause in which they profess to believe. Some will claim that their inactivity or lack of faith has been caused by conditions or by the actions of others, and that they would do their duty if people and circumstances were different. This is the wrong spirit and attitude. A true Latter-day Saint will endeavor to do his duty under all circumstances.

The essential purpose of our life on earth is to afford us opportunities to gain experience and to develop and make manifest our true characters in view of the varying conditions that are certain to arise. It would be impossible to conceive of a better equipped school than our Heavenly Father has provided us for this purpose. But we need to remind ourselves and each other continually that we are here to learn our lessons and to prove our worth. One of the greatest lessons we have to learn is how we may, notwithstanding our different views and temperaments and apparently conflicting interests, grow into that perfect oneness which is an essential qualification for those who are to be eternally associated in the celestial kingdom of God. To fully master this lesson may be the work of a lifetime, for it involves the highest education of the mind and heart. It means the conquest of self and leads to a proper appreciation of the rights and privileges of others as well as of our own. On such a foundation a true and enduring unity can rest securely.

There are, however, some facts that if borne in mind may be to

us as stepping-stones in the attainment of unity. It is well to remember that no one is absolutely perfect, and consequently has no right to expect others to conform entirely to his views or wishes. The common differences of mind and temperament, so far from being regarded as one of the misfortunes of life, give to it an infinite variety and richness which could not exist if we had all been cast in the same creative mould. Some excel in one quality, some in another, and there are none who do not retain some trace of their heavenly origin. No doubt in an ideally perfect character the mind and heart and will would act in perfect poise and harmony. But how many are there who can rightfully claim the possession of this superb endowment? In some these different powers may exist in fairly balanced unity, but in most people one or other will be found to predominate, which usually renders them to a greater or lesser degree unappreciative of other kinds of excellence than their own. Those who excel in mental power naturally feel that knowledge and culture are the supreme things, and often fail to recognize that, if they do not lead to action and obedience, they are of little value. Those who possess a strong power of will have a tendency to glorify decision and resolution, and are consequently often lacking in a proper regard for the feelings and wishes of others. Then there are those who feel that kindness and sociability are the choicest fruits of character and brotherhood, and they in turn often fail to appreciate the fact that discipline and fixed principles are indispensable wherever people are to be governed. It should therefore be borne in mind that every type of character has its negative as well as its positive side. All are equally necessary, and, when their true value and relations are fully known, will finally be seen to blend together in perfect harmony.

It is desirable that the spirit of unity be cultivated more and more in all the branches of the Church in these lands. The spirit of the gospel is essentially a spirit of unity. It has brought together people of many ranks and nations, uniting them in a common love of the truth and a desire to labor for the blessing and salvation of the world. If the saints will continue to cultivate this spirit, and with their faith and prayers will sustain each other and those who are placed in authority over them, they will enjoy the Spirit of God in an ever-increasing degree; their associations together will be pleasant and helpful, and the influence that will attend them will attract those who are pure in heart and who are seeking after the truth. They will thus be a source of strength to each other and to their respective branches, and thereby aid in the advancement of truth and righteousness in the earth.

H. I.

Notice.—The address of the headquarters of the French mission will be 49 rue du Faubourg du Temple, Paris, France.

MINUTES OF LEEDS CONFERENCE.

THE Leeds semi-annual conference was held in Bradford, October 27th, 1912. President Rudger Clawson, of the European mission; Elder Fred R. Woolley, of the Liverpool office; President Melvin J. Benson and twenty-one traveling elders of the Leeds conference were present. There was a good attendance of the Saints and friends.

At the morning session the Bradford choir furnished the music, and special selections were given by Sisters Lucy Yates and Ethel Walker, and Elder William D. Hoover.

President Benson welcomed all present and hoped they would have an enjoyable time together.

Elder J. R. Bellamy said it is the assurance of success that prompts all of our actions, and our faith that induces us to search for truth and serve an unseen God. The prophets of God in former ages were obedient to the whisperings of the Divine Spirit, and it was by the same means that the Prophet Joseph Smith received revelations.

Elder H. R. Ockey spoke on the Divine purpose in the life of man. The fall of Adam was a part of God's eternal plan, and brought about certain desirable results which could not otherwise have happened. Adam's transgression brought about mortality. Christ, by His atonement, broke the bonds of death, and made eternal life attainable by all who will obey His gospel. Other preceding sacrifices typified Christ's, His being the great eternal one.

Elder I. S. Noall spoke of the harmony between the Book of Mormon and the Bible. In these days men are prone to atheism, and a new witness for God is necessary. Recent discoveries in South America are confirming the Book of Mormon, and the light shed by this sacred record has made clear many precious truths of the gospel.

During the morning session the sacrament was administered.

In the afternoon special music was furnished by the Halifax choir, and by Sister Ada Pratt.

The general and local authorities of the Church were presented and unanimously sustained.

Elder George Heap said the great law of adoption into the kingdom of God is baptism, and the members receive special blessings through the Holy Ghost, which is conferred upon them. When these gifts and blessings cease the kingdom becomes disorganized or is entirely lost. The word of God without His authority is of no effect. There is no other way under heaven whereby man can receive salvation except by obeying the gospel of Christ.

Elder F. R. Woolley spoke of the great apostasy which followed close upon the death of the apostles. The principles and ordinances were changed, and the resulting semi-pagan doctrines were termed Christianity. This is what we inherited, and not until the

year 1830 was the true gospel restored to the earth. Testified that God has re-established His Church in these days.

President Rudger Clawson spoke on the mission of Christ, recounting the prophecies concerning Him and their fulfillment in His life. As a child He showed obedience and intelligence, but as a man He manifested wisdom and perfection. His message was one of love, and the burden of His teachings was repentance. Yet the people, prompted by the evil spirit of mobocracy which ever assails the truth, rejected and crucified Him. The Bible testifies of His life and teachings, and the Book of Mormon confirms the Bible. Ancient plates and documents, recently discovered, attest the truthfulness of the sacred records. Christ suffered death, nor was He alone, for His chosen apostles were all martyred for their testimony of the truth. The followers of Christ were not of the world; the same is true to-day, and therefore they suffer persecution.

There were about three hundred persons present at the afternoon meeting.

The closing session convened at 6 p.m., there being four hundred and fourteen present. The music was furnished by the Bradford choir, special solos being given by Sisters Flora Higgins and Ethel Walker, and by Elder W. D. Hoover; also a quartet by Elders G. C. Lund, W. E. Rigby, W. W. Seare and J. L. Herbert.

President Benson, after reading the statistical and labor reports, read a letter of greeting from the Leeds conference saints and elders in Zion. He spoke on the necessity of rectifying our mistakes while it is possible to do so, lest they lead to sorrow and regret hereafter. We should seek for a full confirmation of our faith, and accept all truth, no matter from what source it comes. We should all be united and live up to the principles of the gospel, for they are simple and ennobling. God's blessings will attend those who are faithful and obedient, and we should earnestly strive to do our duty at all times.

Elder E. E. Pinkney explained the spirit which prompts the Latter-day Saints to preach the gospel without hire. Said it is analagous with that which prompted the former-day apostles. We receive of the persecution that Christ suffered, and as He grew strong through suffering, so also may we. The opposition we overcome tends to strengthen and develop our characters.

Elder E. C. Rigby spoke on the great evil of bearing false witness against one's fellow-man. Misrepresentation brought about the death of Christ, and that of Joseph Smith as well. The powers of darkness have always assailed the agencies of truth and light. Misrepresentation is the mud that inferiority throws at success. There are those who believe in familiar spirits, but such things are not of God and should be avoided. We must receive and obey the gospel in order to gain salvation.

President Clawson expressed his appreciation of the musical

numbers that had been rendered. The sincere song of praise cannot but move the heart towards God. It is a prayer set to music. The earnestness and sincerity of the elders are most commendable, and give prestige where other things would not. They endeavor to practice what they preach, and they live clean and moral lives, always avoiding liquor, tobacco, and other harmful drugs and narcotics. Their mission is to teach men how to live on earth, and how to obtain salvation hereafter. They have been especially commissioned and set apart for this work, and hold the same authority that was held by the ministers of the gospel at the time of Christ and His apostles. Their great message is "Repent and be baptized, and ye shall receive the gift of the Holy Ghost." Christ is the corner-stone of the Church, apostles, prophets, etc., being necessary factors. Our missionaries are doing the work of their Divine Master, and their official actions will be accepted by Him.

After singing and prayer the conference adjourned for six months.

On Monday morning, October 28th, 1912, a profitable and enjoyable Priesthood meeting was held, at which the elders reported their labors. President Clawson answered several questions and gave some helpful instructions.

IRWIN S. NOALL, Clerk of Conference.

FROM THE MISSION FIELD.

Harvest Festival.—On Sunday, October 20th, 1912, a very successful harvest festival was held at the Ethrington Street meeting room, Hull (Hull conference). There were numerous contributions of fruits, flowers and farm products. Two sessions were held, at which President B. Parry, Elder D. T. Murdock, Brothers H. J. Stagg and William Harrison spoke upon the blessings bestowed upon us by the Lord. The following evening a program was successfully rendered and the produce sold, the amount realized going to the poor fund.

Successful Socials.—A successful social was held in Room 2, Forester's Hall, Charlotte Street, Hull (Hull conference), on Saturday evening, September 28th, 1912. The elders and many saints and friends of the Hull conference spent a very enjoyable evening. An interesting program was rendered. President Rudger Clawson and Elder E. Taft Benson, of the Liverpool office, were in attendance. Refreshments were served, and the evening was enjoyed by all.

A farewell social in honor of Elder Edward Williams was held in Room 8, Foresters' Hall, Charlotte Street, Hull (Hull conference), on Tuesday evening, October 1st, 1912. The elders of the Hull conference and many saints and friends of the Hull branch were in

attendance. A short program was rendered, and refreshments were served. Elder Williams was presented with a beautiful gold signet ring as a token of love and esteem from the elders and saints. He fittingly expressed his appreciation of the gift and spoke of his pleasant associations in the mission field. All joined in wishing him God-speed on his homeward journey.

On Wednesday evening, October 9th, 1912, in the Westfield Hall, Gateshead (Newcastle conference), a number of saints and friends enjoyed themselves in a social capacity. The object was to promote the interests of the Mutual Improvement work for the coming winter. The evening was spent in songs and recitations; games were also played and refreshments served. All present expressed themselves as having spent a pleasant evening.

Branch Conference.—A branch conference was held in the Latter-day Saints' Chapel in St. Michael's Road, Northampton (Birmingham conference), on Sunday, October 20th, 1912. President Albert T. Smith and seven traveling elders were in attendance. The morning session commenced at 10:30. After the regular opening exercises and some changes in the organization had been made, the remaining time was taken up by the officers and teachers in speaking of the Sunday School work. The afternoon session commenced at 2:45. Elder D. Murray Davis said the gospel taught by the Latter-day Saints was the same as that taught by the Savior and cited several passages of scripture to substantiate his assertions. Elder James M. Jones spoke on the subject of baptism and bore a strong testimony to the truthfulness of the gospel. Brother Albert Farry and Sister May Freeman very beautifully rendered "I know my Heavenly Father knows." The general and local authorities were presented by President Smith and all were unanimously sustained. He said that in voting to sustain these men they signified their willingness to support them. At 6:30 the evening meeting was called to order. Elder George Hamp welcomed all present and hoped they would be benefitted by attending. Elder Joseph E. Webb said that revelation was indispensable for the guidance of the Lord's people in this day, the same as in times past. Elder Joseph A. Bodily was pleased to be present and showed from holy writ that God the Father and Jesus Christ were personal beings, with body, parts and passions. Sister May Freeman sang a very pleasing solo. Elder W. K. Lindsay referred to the great apostasy as being predicted and fulfilled. Testified that the gospel had been restored and is now being preached unto all nations as a witness. President Smith rejoiced in the testimonies that had been borne, and said that the kingdom of God spoken of by Daniel has been established on the earth. He thanked all for their attention and urged them to investigate the religion of the Latter-day Saints. The hall was well filled at the last session and much interest was manifested.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXVII.—PAUL BEFORE AGRIPPA.

Text: Acts 24-26. Lesson setting: Time, place, etc.

I. PAUL APPEALS TO CÆSAR AND IS BROUGHT BEFORE AGRIPPA.

1. Paul acknowledges Agrippa's ability.

II. HIS ADHERENCE TO JEWISH PRINCIPLES.

1. Early life spent in Jerusalem.
2. Educated a Pharisee.
3. Judged because of his hope of the resurrection.
4. Inconsistency of Jews judging him for such a belief.

III. HIS EARLY PERSECUTIONS OF THE SAINTS.

1. Imprisoned saints.
2. Voted to put them to death.
3. Punished them in the synagogue.
4. Compelled them to blaspheme.
5. Taught them in strange cities.

IV. HIS VISION AND TESTIMONY. (Give in detail.)

V. HIS ELOQUENCE AND SPIRIT.

1. Effect upon Festus.
2. Effect upon Agrippa.
3. "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."

DIED.

CROFT.—At Hull (Hull conference), October 18th, 1912, Brother John William Croft, aged 50 years; born July 14th, 1862; baptised May 15th, 1897, by Elder Hoyden L. Smith; confirmed by Elder Joseph Nuttall; ordained a priest June 12th, 1901, by Apostle Francis M. Lyman. Interment at Hessle Road Cemetery, Elder Homer J. Brown officiating Brother Croft died in full fellowship of the Church.

HOLLAND.—At Wigan (Liverpool conference), October 18th, 1912, Brother Thomas Holland; born February 28th, 1856; baptised June 24th, 1899, by Elder Alonzo Ingram.

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